The Temple Artisan

DECEMBER, 1914

CONTENTS

PAGE

He Comes..... 99
Truth *versus* Falsehood..... 100
Theogenesis.....*B. S.* 102
Editorial Mirror..... 106
Children's Department..... 107
The Cauldron of the Gods. III.
John O. Varian 108
Occultism for Beginners. Second Series.
XV. The Brain ....*W.H. D.* 110
Social Science. Why Cabbages Cost So
Much.....*Sidney Hillyard* 111
Temple Activities and Notices..... 113

Mysticism, Social Science and Ethics

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HALCYON, CALIFORNIA

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revivified in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.

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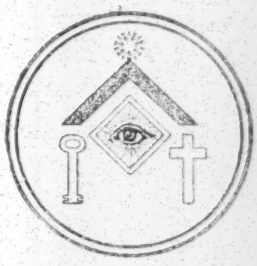
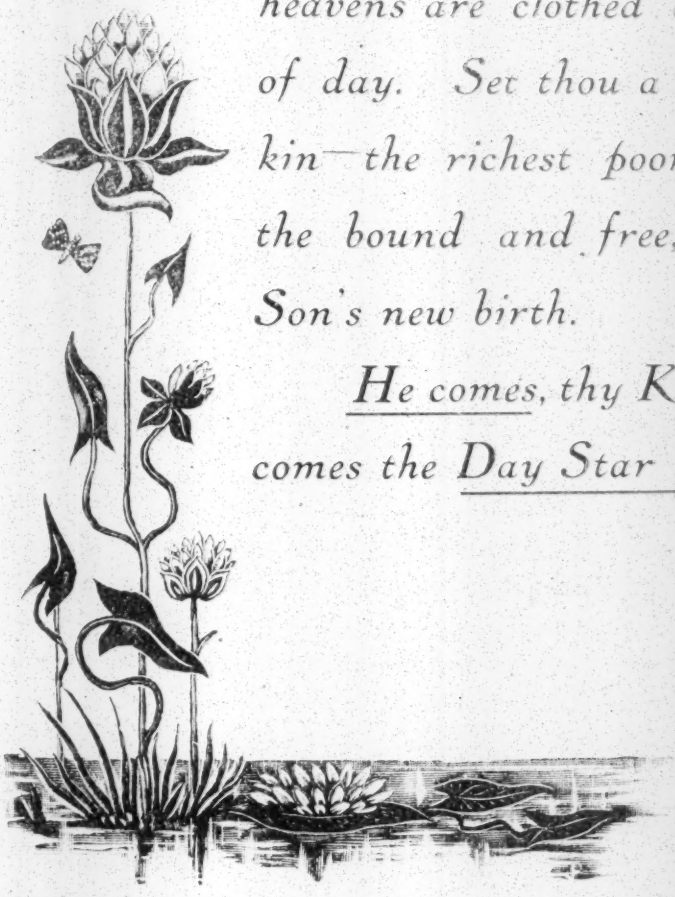
Behold, I give  **unto thee a key.**

HE COMES.

Glory be to thee, O man! thou who art the essence of the long travail of Gods. Dance and sing for joy, and clothe thyself with splendor, as the heavens are clothed at morn and close of day. Set thou a feast and call thy kin—the richest poor, the poorest rich, the bound and free, to celebrate thy Son's new birth.

He comes, thy King, and with Him comes the Day Star from on high.



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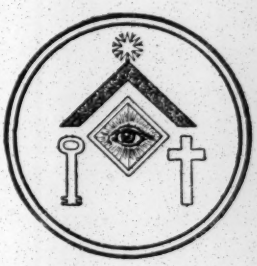
Behold, I give  **unto thee a key.**

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He comes, thy King, and with Him comes the Day Star from on high.

TRUTH *Versus* FALSEHOOD.

Temple Teachings. Open Series, No. CXLVIII.

It is openly said, and implicitly believed by many people of the present day that a perfectly honest and truthful man cannot succeed in any line of business or professional life; and if success means the amassing of great wealth or worldly honors it appears on the surface to be true. The effects of dishonesty are only too obvious in a great majority of instances, but one effect of this belief, permeating as it has the minds of the masses, is responsible for a world wide calamitous condition which bids fair to do more toward destroying the confidence of the people in each other and their faith in God and in spiritual existence after death, than all else; and also bids fair to bring down upon all the races of the earth the most serious karmic effects that have ever befallen the present human race.

For some years there has been a great cry going up from the masses for reform in Law, in Ethics, in Religion and in Politics and that cry has finally risen to a great swelling chorus. The demand thus made has awakened a response in the minds of certain individuals among more intelligent people, and if one were to judge from the apparent sincerity of those who are in the forefront of many of the movements now on foot for securing such reforms there would be but little cause for fear or anxious thought; but unfortunately "those who know," those who are able to see behind the surface act, to the motive governing the majority of these would be-reformers, are forced to perceive that having failed in reaching a desired success on more legitimate lines, the latter have now seized the thunder of the demagogues of a decade ago and are using it to deafen the masses to their real purposes, while backing, if not leading, various so-called reform movements.

With the concentration of such immense sums of capital in the hands of a few, and the fear of a coming monarchy that will destroy the freedom of the masses, there is gradually growing up a sentiment of hatred and distrust which renders many among the masses amenable to the purposes of the aforementioned backers or leaders. With the natural indolence of many, the obsession of countless men by one idea, the hosts of men and women incapable of earnest thought in any direction save that of keeping themselves and their children from starvation, what hope is there that all these can be aroused to the right kind of action before the damage is done which now seems imminent?

The power that was in the hands of the moneyed men a few years ago is passing into the hands of the aforementioned reform leaders, and back of many of the laws they are responsible for making, the destruction of old forms, the establishing of unwise precedents, the tearing down of safeguards built up by the centuries of effort made by honest men, the destruction of old religious ideals and the replacing of them with lines of supposedly new thought, (which are in effect the black magic of centuries past), back of all these is an unsuspected, creeping, crawling serpent full of venom that will strike at the very heart of the nation when the time is ripe. That heart is the freedom of man.

I know my statements will seem wild and unauthorized, and it will be because of their seeming wildness that they will not ring true and compel the consideration they are really worth. If there were no ulterior motives behind the acts of these I have in mind who are apparently seeking reform, there would be no occasion for such statements as I have made, for there is no question about the need of reform in many directions, and the fact that in many instances these people are ignorant of the real motives actuating them and the inevitable effects of such action as they inspire, make the conditions all the more dangerous.

A few Divine Laws have been given man at the beginning of every great world period. The more these laws are ignored, the faster other laws are superimposed upon them, the more rapidly a world and its inhabitants are destroyed. Two of those Divine Laws command that no man shall steal from or lie to his neighbor. If his neighbor makes it impossible for him to live without stealing or lying to conceal some theft, and then builds a vile prison and forces him into it by means of some lesser law that he has made, and enforces by his greater mental or physical power, is it conceivable that Divine Justice will let that neighbor escape punishment? If Divine Law says, "the earth is the Lord's, and that it is the birthright of man," and a few men divide it up among themselves and make the great majority till it for their benefit, will it be possible to thwart Divine Law by means of the petty laws made by man to retain possession of that earth? If Divine Law says a man shall do good and not evil, and if other men take away his freedom of choice by laws which bind him to only one mode of procedure, (whether they believe those laws will enforce the good or not), will not the man deliberately break those laws to regain his freedom of action, whatever the after effect; and if mankind once realizes that these lesser laws were

not really made for his safety, but only for his exploitation, will anything keep him from revolution in an effort to get back under the guidance of the Divine Laws which he feels were really made for his higher evolution?

As worldly conditions now are, the threatened revolution of a few years ago, when the open cry for reform first started, is far more imminent now, and it is the supposed reforms that are bringing it about,—and they are doing this because of the ulterior motives, the unjust methods and unwise laws which would rapidly reduce man to automata if they were allowed to increase and be perpetuated.

Get to the bottom of things. Do not be carried away by surface waters. Make the seeing of truth your object, instead of self deception.

H—

THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan given by the Master Morya to the Temple of the People for the New Humanity.

STANZA II.

Sloka 5. "The once bright Sons of the Demi-Gods have cast deep shadows upon that face. They have stolen the fire that lightened its eyes and molded it into a gleaming mass to fetter and bind their once lithe limbs. Vengeance swift will overtake and cast them into the pit."

COMMENTARY.

X.

The Demi-Gods were casually referred to in the first commentary on the first Stanza as a certain order of elemental forces. It was not then and there expedient to more explicitly describe this important division of universal life, but the last quoted shloka contains a reference which necessitates some explanatory detail.

The term "Demi-Gods" is a generic term applicable to the second grand division of the creative powers in manifestation. Every reliable philosophy and religion contains many references to these powers under distinctive names.

There are three grand divisions or dynasties of the Demi-Gods. The first division consists of the above mentioned elemental forces in the form of vast tenuous, irridescent figures, which appear to change form and feature momentarily. They are cosmical entities

inhabiting the ether. A sub-division of this grand division, the Titans, are similar in form, feature and size, but lack the irridescence of the first division, neither are their forms so changeable. The first are of the nature of fire, and the second of water. At times the latter appear to be emitting vast streams of water, or rather moisture, for such streams more nearly resemble steam than water, although devoid of heat. Both these dynasties seem to devote their activities more to matter in the mass than in its minutiae.

The second grand division are frequently referred to collectively in legend and myth as the Kabira. As stated in the Secret Doctrine, "They are of both sexes and are terrestrial, celestial and cosmic. To them are ascribed the invention of the arts and sciences and the producing of corn and wheat. Hermes, Orpheum, Cadmus and Aesculapius are believed to have been of this dynasty.

The third grand division, sometimes termed the "Bright Sons of the Demi-Gods," are terrestial Demi-Gods, many of which are said to have incarnated in certain divisions of the human race, more particularly in the ruling races of the early ages and in the "heavenly men," the kings and rulers and the devotees of science and religion of the fourth and fifth root race.

The sentence quoted at the beginning of this commentary on the last shloka of the second Stanza, means that some of the last mentioned Sons of the Demi-Gods had fallen very low during their incarnations in the third root race. They had discovered some of the great Nature secrets by means of black magic, as their fathers before them had done (See the Trilogy of Prometheus Bound), and abused the power they had gained. To them is imputed the fall of the Atlantean race. The genius displayed by these giants in intellect, as well as in body, was the direct result of their discovery of the tremendous power of some of nature's finer forces—aspects of creative fire. As they had discovered these secrets by "black magic," which was forbidden the human race, they had "stolen the fire."

The eyes are a symbol of perception, spiritual or material according to position and color, and as the Regent, the ruling spirit of the Earth—here termed "the star with the blackened face"—possesses the power of concentrated, interior vision, as well as the creative power, the Sons of the Demi-Gods are said to have "stolen the fire that lightened its eyes"—the fire which gave intelligence and perception to the said Regent of the Earth—"and

molded it into a gleaming mass,"—that is, they had used the stolen creative fire to materialize spiritual forces, and by means of these materialized spiritual forces they accomplished their desires on the humanity of the age under consideration.

Here, as elsewhere, the use of unlawful means to accomplish what may even be lawful desire wrought its own punishment. The elemental forces called into action became uncontrollable and turned on those who had prostituted them to unworthy ends, but by so doing they in turn drew upon themselves Karma which "bound their once lithe limbs," that is, prevented their freedom of operation by inhibiting their power over man. It was this class of the Demi-Gods who were primarily responsible first for the destruction of the Lemurian continent, by means of fiery volcanic action and earthquakes, and in a later age for the submergence of Atlantis. Vengeance did indeed "overwhelm them"—the Karma for outraged law—for the vehicles, the bodies to which they had been attracted, perished miserably in each instance, and they were assigned to the sphere of the inferior sub-divisions of the first subrace of the first round of the next manvantara.

Although the power of intellection remained, the divine knowledge and power gained through their operations in Gupta Vidya—black magic—were entirely lost to them. In their succeeding incarnations in the fourth and fifth root races, they sank lower and lower in the scale of spiritual life. Some of the worst ruling characters of ancient history, profane and religious, are said to have been incarnations of the same "once bright Sons of the Demi-Gods." Their being "cast into the pit" by the vengeance which had overtaken them simply means that they were forced into incarnation upon the earth again and again, always in the bodies of those who gave no promise of making the connection between the mind and spirit essential to the regaining of the power they had lost. It has been believed by many that the Emperor Nero, the Medici, the Empress Agrippa, and many other ruthless, implacable rulers of mankind were incarnations of some of the Sons of the Demi-Gods. Even Napoleon has not entirely escaped suspicion by his enemies. If this be true, it is not a very far cry to some of the financial and political kings and princes of the present age.

But the Demi-Gods have been promised redemption. With the coming of the sixth and seventh root races and a recognition of the unity of life will come a redeemed humanity, conscious of its identification with the Demi-Gods. "Tried as by fire," the fire of

sorrow, suffering and atonement, they will again rise to their former estate in the ranks of the Angelic host.

In reading the published accounts as given in both sacred and profane literature, one might naturally think of the various races, sub-races and sub-divisions of the Demi-Gods as belonging entirely to past ages, forgetting the vital fact that the life of these hierarchies of divine or semi-divine entities is eternal, in one sense.

The three grand divisions before mentioned are creating and destroying form in matter from the beginning to the end of a great manvantara. On each of the four lower states or planes of substance—matter—the "Sons of the Demi-Gods," the subdivisions of the grand hierarchies, are incarnating and disincarnating in suitable units of the humanities of every age and on every planet of the solar systems, to which they are assigned or, to be more accurate, to which they belong by karmic right.

But we can use the words "incarnating" and "disincarnating" only in a relative sense, for the Demi-Gods do not incarnate in the same manner that the human Ego incarnates and reincarnates. Perhaps the word Influences would better express the character and purpose of these great nature forces, for they are indeed and in fact the influences which determine the trend of thought in the mentalities of the human race to a great degree. If the will of the incarnated Ego is sufficiently strong and developed, it can throw off these influences, should they tend to draw its vehicle, the body, into evil ways. If the will is not developed, and such is usually the case with the last remnants of a human race, the said influences work for the final annihilation of the race, as far as existence on the physical plane is concerned. In one sense, they are the agents of the karmic law.

The Demi-Gods were recognized and considered worthy of worship in the different mythologies of the ancients. The Greek and Irish mythologies are founded on the supposed interest of the Demi-Gods in human affairs. They are just as active in all expressions of life today as they ever were. B. S.

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EDITORIAL MIRROR.

On the fifteenth of November last the Temple passed its sixteenth anniversary as an entity on the physical plane. It is now *four square* in time, so to speak, and all signs evidence that this is a well balanced condition corresponding to the present status of the work.

With the beginninng of this sixteenth year, we find the Temple sending forth great Messages to the world and teachings of priceless value to humanity, present and future. It is a fitting beginning of the sixteenth, the Four Square cycle.

The book, "From the Mountain Top," is now circulating in many sections and words of praise are being heard from all quarters for so fine a publication containing such wonderful teachings and force of helpfulness.

Then the Commentaries on Theogenesis continue in every number and the unveiling of deep inner and practical truths go forth to humanity in each number of the TEMPLE ARTISAN. Other features and teachings in each issue of the ARTISAN are of inestimable value.

In other words, the Temple is a Radiator of Truth and not a mere reflector, linked as it is to an infinite source of LIGHT which it can always draw on and transmit as wisdom dictates and as humanity is prepared to receive the same.

And now is the Christmas period when the Christ was born, when the Sun draws nearer and when Peace should reign on earth. We find war instead because the golden rule, the principles of brotherhood, and of the Christ as laid down by the Great Teacher have not been assimilated by the races of the earth, since He last

appeared. Organized Christianity—Churchianity has failed in other words. But the New Dispensation, the New Covenant is near and the New Force is close at hand for the help and comfort of the races of the earth. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 120

BUILDERS OF LIGHT.

Act II.

Children all standing at respective points engaged in various occupations.

Song: Temple Blossoms. Written by F. A. LaDue.

Mechanical Child. See my inventions! All my instruments and appliances are perfect, yet nature builds so much better. The air ships fly when the motor is running, but the bird can soar at any time. What can be lacking? With this quare I can square the building forces of matter, yet I cannot build a tree or shape a flower. What is the reason?

Nature Child. All these years I have studied the birds, the flowers, the insects and still I cannot find the life spark that animates all these creatures. It seems I shall never find it. If only I had more delicate instruments perhaps I might. Where shall I go? With this scalpel and this microscope I have dissected birds and flowers and looked into the invisible cells of the different kingdoms and yet I cannot find the spark of God, the creator of all these things.

Science Child. All my life I have been working out mathematical and geometrical problems, or making some scientific test that the world might have more knowledge. I have here a substance, potash, with which I can make water burn. Here is a great mystery, a wonderful force, a new creative power is brought into life. God must be in it, but where, and how? I cannot understand the mystery.

Art Child. Here I am modeling in clay. I can create form, but I cannot put into it the spark of life. What do I lack? Where is the God spark?

Home Child. "Look at this home! Nothing but disorder, chaos, endless drudgery. Sometimes I grow so burdened and weary. All my efforts are to make things cheerful and happy.

Yet, I can accomplish nothing. There is no light, no love. No matter how I try, the way is dark and drear. Where is the light?"

Language Child. "All I do comes to naught. My seeds and nuts I plant with such care will not grow. Yet I hold the cross of sacrifice. It seems to have lost its power. The rains rain, the sun shines and still the flowers will not grow. All I do is barren of result and I am the ray of sacrifice, and from sacrifice come all things!"

"I do not understand why the work of the angel is not accomplished and the children do not return. Oh Angel of the great white light! why is it I cannot come to thee?"

Central Angel. "Seek within."

Language Child. "Oh, the light! The sacrifice is not yet complete. It is in our service to each other we serve the Master and we have been working for ourselves alone."

All Children. Yes, we have been working for ourselves alone and so failed to find the life spark for which we sought.

Language Child. "Then let us unite the parts to form the perfect whole and we will find the One Master."

Song (all joining hands), Holy Light, So Pure, So Bright. All circle round singing, Angel of Light. Stopping at points while chord is played for art and nature children to join hands and raise them. Chord for science and mechanical children. Chord is played for all to step to Center, joining hands all round, singing another verse of Angel of Light.

Silence while Crown is lifted above angel's head and held there by all while they sing "Shine On My Heart," and Father, Mother, Brother, Sister.

THE CAULDRON OF THE GODS.

By John O. Varian.

Act. III.

Oma sings:

See ye the Cauldron glowing deep within,
Never to cease in the ages before us,
Never to cease from its glowing and shining,
Never to cease from its music and rhythm,
Never to cease from its glorious outpouring.

It is then that the Green Flame commences coming from the Cauldron and diffusing itself through Cosmos.

Oma:

Daga arise and take now thy sword,
See ye the Green Flame arising to the skies,
Guard ye the Cauldron, guard its mystic ways,
And guide its music while the ages turn.
Thy House and thee must hold the Cauldron safe,
And guard the mystic pathway to its home,
And raise the world of little things to great,
And so evolve the coming human soul.

Cast upon it thy spell, will thy will into its breath,
Put thy mind into its flame as it flies overhead,
Put thy heart in its soul, put thy blood into its stream,
Daga, thou god of the life giving Flame,
Thy Cauldron is here in the midst of the plane,
From the depth of the deepness of Iwerydds,
The Green Flame comes pouring to be one with thy will.

Daga sings:

Cauldron, O Cauldron! from the wonderland within,
Made by the brooding Oma chanting to the winds,
Made by the thought of the ages, through dreaming fires lives,
I am thy mind in solving, I am thy will in moving, I am thy mysteries.
Now pass thy flame through the light of the sun,
Through the deepest deep, let thy green light shine,
To the four on the plane give the power of thy Will.

Chants:

Raise ye the life,
Raise ye the Death,
Fill the Heights to the Depths,
So in Lir, they are one.

THE BIRTH OF MOREEN (Queen of Fate).

The great Couldron in Oma's plane. All the great gods, even Lir, are there. It is he that is seen in every direction including and ensouling everything.

The gods are around the cauldron chanting and the Daga is standing on guard and leading the chant of the Cauldron to and

from which cosmic currents of power are seen to flow as they chant.

Chant of the Cauldron:

Outward flow sweep of will, outward flow power of mind,
Outward flow poet soul, outward flow song of life,
Inward draw fire of Lir,
Inward draw stream of life,
Inward draw cosmic power,
Inward draw Iwerydds.
Fly through the depth of of cosmic night,
Light of the soul, light of the soul,
Shine in the caves of the deepest Deep,
Light of the sun, light of the sun,
Make way for the Green Flame over the sea, under the wave,
Way for the Cauldron's power and fire into the wind, into the earth.
Fly to the depth of cosmic night,
Light of the soul, light of the soul,
Fly to the depth of cosmic night,
Light of the soul.

OCCULTISM FOR BEGINNERS.

Second Series. No. XV.

THE BRAIN.

The Brain of man is both a symbol as well as a tool of the Mind, both lower and higher.

It may also be regarded as a Cosmos in itself as is every complete thing organized by nature whether it be a brain, a world, a sun, a leaf or blade of grass. In other words, anything that is COMPLETE IN ITSELF represents and symbolizes the whole Cosmos, and all of the correspondences of the cosmos will find representation in it. So with the Brain, we find the higher and the lower self or centres of consciousness in it as the Pineal gland and Pitirary bodies transmittinng the higher consciousness, and the rest of the brain concerned with the lower or personal phases. Then we have as in everything else in manifestation, the polarities represented. There is the *right* and *left* hemispheres of the brain, the *positive* and *negative* aspect. The reflection of these hemispheres in the body below the head are found on the opposite sides, the right hemisphere governing the left side of the body and vice versa, obeying in this the LAW OF THE REFLECTION OF THE

PLANES, as for instance that which is POSITIVE on the *astral* plane is NEGATIVE on the *physical* and so on, representing as well the law of magnetic attraction and connection illustrated in the fact that the positive end of a magnet induces negative magnetism in an iron filing attached to it and this induces positive magnetism in the next filing and this negative in the next and so on. This is why things are inverted or seem to be inverted on one plane as compared to another.

Then there is the front and back parts of the brain, the front standing for THOUGHT and INTELLECTION generally and the back for FORCE, WILL and PHYSICAL CO-ORDINATION of parts. The minute constituents of the brain—the brain cells are the most highly organized cells of the body. They are transmitters, reflectors and generators of intelligence, light, thought and intuition. The cells of the brain are practically stars, suns and worlds grouped in systems and constellations, and all co-ordinated as are the stars, suns, worlds and constellations in the celestial spaces. Through these starry points in the brain—the cells—Universal Mind works ever seeking to build up a higher and higher organism through which it may function its infinite potencies. W. H. D.

SOCIAL SCIENCE.

WHY CABBAGES COST SO MUCH.

Some of the causes which may be responsible for a large part of the high cost of living are revealed by tracing the steps in the progress of a head of cabbage from the farm where it is grown to the dinner table of a wage earner where it is finally eaten.

The cabbage is raised by a farmer in Connecticut. A comparatively small farmer will send 1,800 to 2,000 such heads of cabbage to New York. For one head he receives 1½ cents.

Then the head goes to the commission merchant. He lives on Riverside Drive, pays $2,000 a year for his apartments and keeps an automobile. He spends $7,000 a year to live.

Next the cabbage is sent to the wholesaler. He lives on West End avenue, pays $1,800 for his apartment and keeps an automobile. His living expenses are $6,000 a year.

The wholesaler sends the cabbage to the jobber, who lives in a Broadway apartment which costs $1,500 per year, keeps an automobile and spends $5,000 per year.

From him the cabbage travels to the retailer, who lives in a

$700 apartment on a side street. He has a corner store for which he pays $125 a month rent, keeps two delivery wagons at a cost of $140 a month, and spends $2,500 a year on his living.

Finally the cabbage gets to the consumer. He lives in an apartment for which he pays $40 a month; he rides in a trolley car or the subway; he spends all he can make or a little more to live, and he pays 13 cents for the head of cabbage which brought the farmer who raised it 1½ cents.—*San Francisco Examiner*, Nov. 15.

The above omits to lay the emphasis upon how the whole system goes back to rent,—the private ownership of land. But the squib was so well put that it seemed worth copying.

SIDNEY HILLYARD.

TEMPLE ACTIVITIES AND NOTICES.

Members will be gratified to hear that the book, "From the Mountain Top," is being placed in various important sales centers for such class of books. One large and well established book-selling firm in New York city who will sell the book spoke of it as being "unusually attractive." Several good book firms of New York City will list it, also some of Chicago, Los Angeles and other places. Sales are all that could be expected for the short time the book has been out. Members should help to get this book into as wide circulation as possible for the good it will do in so many ways.

The book is sold by the Halcyon Book Concern; price $1.50 postpaid to any part of the United States or Canada.

* * * *

At the request of the Heads of The Temple, the Treasurer is sending out a letter to members suggesting that a contribution at Christmas time to the Temple Artisan for expense of printing and settling some outstanding indebtedness would be appropriate and fitting and help out at this time in the world's great need. It is hoped that all who can will do something now to help their beloved ARTISAN.

* * * *

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Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand, contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer..

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe.

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